

The Republican.

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TO HIS ROYAL HIGHNESS,
GEORGE FREDERICK GUELPH, DUKE OF
YORK, COMMANDER IN CHIEF OF THE
BRITISH ARMY, ROYAL ARCH MASON, &c.

COMPANION! Dorchester Gaol, September, 6, 1825.

NOT in arms, but in masonry: you are the *last fool of note* that was made a Royal Arch Mason; therefore, to you, I am about to inscribe my description of that degree.

I begin to see, with Professor Robison, that the main object which preserved or revived Freemasonry, about a century or better ago, was to preserve or to increase, jesuitically, the interest of the Stuart Family in this country; but this object failed, while the nonsense has been preserved; and now we find it espoused by the members of that royal family, which finally supplanted the Stuarts, by your family! It is further singular, that this very instrument, which was intended to restore one royal family, expelled from their country by a revolution, should survive its purpose and merge into an instrument for the expulsion of almost every royal family on the continent of Europe, in accomplishing the most singular and most terrible revolution recorded in the history of mankind. We may see, in this circumstance, the impropriety of playing with fire brands; for a private association of any kind is easily converted into a political fire-brand. You and your brothers might have hoped to sway it, as an instrument or firebrand, in the favour of your family; but you little dream of the fickleness and inconstancy of men, who are weak enough voluntarily to join such a private associations. Such an association can never be managed for any individual or family benefit. It resembles, in some, measure, the society of Jesuits; and that association was an attempt to accomplish a universal

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hierarchy, not for the benefit of a family, but of a Church or Priesthood.

The symbolical connection of Masonry with the expelled family of the Stuarts is every way clear. They are the murdered Hiram Abiff, to find a substitute for whom is the prominent pursuit. It was but to sound the political notions of the novice, and, if favourable, to whisper the allegorical allusion, to give him a clear insight of the whole fabric. Masonry predominated in Scotland in the last century much more than in England: and in the degree of Scotch Master, which was very common among the partisans of the Stuarts on the Continent, as well as in Scotland, we have a solution of the riddle, why the *dagger* is introduced, why each candidate is made to *assassinate a traitor*, and why *revenge* is the *pass-word*. In no sense can the subject of this degree apply to the simple traditionary matter of masonry. The assassins of Hiram Abiff were murderers but not traitors. And the manner, in which the candidate is taught to dispatch the man in the cave, is a breach of all ordinary political and judicial rules. There must have been some other meaning in the framing of that degree, than that which the simple tale and ceremony displays.

It was soon seen on the continent, where discussion on political or religious matters could alone be carried on in such a secret association, that if such an institution was calculated to shake one royal family from a throne, it might be so constructed as to shake all such families: and, under this view, all the philosophers of France and Germany espoused it and moulded it to the general improvement of mankind. But, unfortunately, the system was necessarily masked, and other and baser principles grew up with it, which eventually produced the horrors of the French Revolution. The secret views of Mirabeau, Diderot, D'Alembert, Weishaupt and others were noble; but being carried on by a private association, in which there were no means of checking the introduction of the views of other men, their scheme was in a great measure baffled; though, in the midst of much evil, much good has been produced. We are now so far advanced, as to be able to maintain openly all the designed good which these philosophers inculcated privately. And, by this advance, we can exclude all the mischief that was inevitably mingled with secret associations. Our present position is most cheering; it is open at all points, unassailable, or impregnable if assailed, and sure of producing much good, and nothing but good, to mankind. We flourish in moral power and bid

defiance to physical power. We spurn secret associations and have even driven the enemies of improvement for all mankind to support themselves by such associations. We have turned the scale: the disgrace is not now to be what is termed *sedition* or *blasphemous*, *anti-christian*, *atheistical* or *infidel*; but not to be of this class of people. We court publicity, you and your class dread our publicity, as it becomes your exposure. The warfare and the only warfare that is now carried on against us is, to suppress, as far as possible, our publicity, without resorting to prosecutions; and to be silent where that publicity cannot be suppressed. I cannot say, but that, in this view, you, act wisely, in the object of preserving your system as long as you can; but you must yield; for, to novelty, always influential with mankind, we add and shew them their prospective improvement, in an eradication of all the evils that oppress and degrade them. We profess, and that profession is open and sincere, to war with nothing but the evils which afflict mankind, leaving the good to flourish unimpeded, and strengthening it with additional good. We cannot err, we cannot be suppressed, we cannot be checked; for our basis is as firm as the natural powers of matter. I started as an individual, in my present career, without a shilling of my own in my pocket, unknown to, and uncountenanced by any man of influence, until my conduct pressed itself upon the attention of such men, and obtained me their friendship; now, look and see what I, but eight years ago an obscure individual and a mechanic, have done. Six years out of the eight, I have spent in different gaols; but even that circumstance has told against you, and has greatly added to my influence. In another year, I will have formed a powerful joint stock company for the full supply of all such books as royal families and priests and aristocrats dislike. Thus we progress: and thus such as you must fall. In vain, will you associate with Free Masons: in vain, will you form any kind of secret associations: knowledge can only be well and rapidly communicated in an open manner; that is the ground we take, and knowledge among the mass of the people is your bane; but the good man's antidote against the bane of royal and priestly tyranny and oppression. Prythee, if you would know a grand masonic secret, it is, that you can only pass through the remainder of your life happily, by yielding to circumstances, and by giving me, and such as me your best support. That secret will produce you some good, if you will act upon it; but, in

masonry, even as a Royal Arch Mason, you have learnt nothing but the secrets of folly, and have made yourself my butt and laughing stock. Having said this, 'I will confirm it, by shewing you and the public,

A DESCRIPTION OF THE DEGREE OF ROYAL ARCH MASONRY.

THE assembly of this order is called a chapter, and the individuals, when in a chapter, are so arranged, as to form an arch or semi-circle. The three principal officers, Zerubbabel as Prince, Haggai as Prophet, and Jeshua as High Priest, are placed as the key stones of the arch. Three, called Sojourners, Principal, Senior and Junior, are at the bottom. And two, Ezra and Nehemiah, called Senior and Junior, Scribes, are placed one on each side. The deficiency of the figure is filled up with the companions. The order is a species of Masonic Knighthood. In the middle of the arch stands an altar with the initials of the names of Solomon King of Israel, Hiram, King of Tyre, and Hiram Abiff. There is, or should be, where convenient, an organ in the room in which the chapter is held. The chapter is also considered a type of the Sanhedrim of the Jews.

Form of opening.

The members having arrived and the principal officers having robed and taken their sceptres, all things being in order they retire to a room adjoining to the intended chapter, with the exception of the scribes, who take their stand on each side of the door. There is then a sort of procession formed to enter the chapter. At the entrance, each gives the sign of sorrow, or, as others call it, the reverential sign, which is done by bowing the head and body, placing the right hand on the forehead. This sign is repeated as they approach the altar or pedestal. Then they place their sceptres in their left hands, with the right under the left breast, and make the following pronunciation:—

Zerubbabel. In the beginning was the word.

Haggai. And the word was with God.

Jeshua. And the word was God.

Z. Omnipotent.

H. Omnipresent.

J. Omniscient. (*All rise kneel and say together,*) Before which, we three do agree, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any in the world, unless it be, when three such as we, do meet and agree.

The sign of sorrow is now given the third time, and each advances to his proper place, standing before a chair.

Z. Companions, assist me to open this chapter. Companion Junior Sojourner, what is the chief and constant care of a Royal Arch Mason?

J. S. To see the chapter properly tiled.

Z. You will see that duty done. (*It is done by five knocks.*)

J. S. High Chief, the chapter is properly tiled.

Z. Companion Junior Sojourner, what is your duty in this chapter.

J. S. To be guardian of the first vale; to allow none to enter therein, but those who are in full possession of all pass-words, signs and tokens thereunto belonging, and not even then without first acquainting the Senior Sojourner.

Z. Companion Senior, Sojourner what is your duty in this chapter?

S. J. To be guardian of the second vale; to allow none to enter therein, but those who are in possession of all pass-words, signs and tokens thereunto belonging and not even then without first acquainting the principal sojourner.

Z. Companion Principal Sojourner, what is your duty in this chapter?

P. S. To be guardian of the third vale; to allow none to enter therein, but those who are in possession of all pass-words, signs and tokens thereunto belonging; and not even then without first acquainting the High Chiefs.

Z. Companion Ezra, what is your duty in this chapter?

E. To register all records, acts, laws and transactions, for the general good of the chapter.

Z. Companion Nehemiah, what is your duty in this chapter?

N. To aid and assist Companion Ezra in his duty.

Z. Companion Jeshua, what is your duty in this chapter?

J. To be aiding and assisting in carrying on the Lord's works.

Z. Companion Haggai, what is your duty in this chapter?

H. To be aiding and assisting in completing the Lord's works.

Z. Let us pray.—O God, thou great and grand architect of the universe, grand prince, causer of all existence, at thy words the pillars of the sky* were raised and its beauteous arches formed. Thy breath kindled the stars, adorns the moon with silver rays and gives the sun its resplendent lustre†. We are assembled in thy great name, to acknowledge thy power, thy wisdom and thy goodness; and to implore thy blessing. We pray thee, O gracious god, to bless us in our undertaking through life for this great end. Endue us with a competence of thy most holy spirit, that we may be enabled to trace thee out in all thy wonderful works, as far as it is agreeable to thy divine will, that thy praises may resound with the fervent love of thy creatures from pole to pole, and rebound from the vaulted canopy of the heavens through universal nature‡. Grant this O God Amen.

* What, my royal duke, are the pillars of the sky, and where to be found? R. C.

† Abominable trash fit only for royal dukes? R. C.

‡ Ridiculous bombast! There is not a word of sense or mean-

Z. In the beginning was the *word*.

H. And the *word* was with God.

J. And the *word* was God.

Z. Companions, Chiefs what are the great attributes of these great words?

H. Omniscience.

J. Omnipotence.

Z. Omnipresence. To the all wise, all powerful, and all present being, around whose throne we may hereafter encircle.

Z. Most excellent Haggai, from whence came you?

H. From Babylon.

Z. (To Jeshua) Where are you going.

J. To Jerusalem.

Z. (To Haggai) Why leave you Babylon to go to Jerusalem?

H. To assist in rebuilding the second temple and to endeavour to obtain the secret word.

Z. Then, Companions let us celebrate this grand design. (The obligation of "We three do agree, &c.," is here renewed.) I now declare this chapter duly opened, in the name of the great Jehovah.

CHARGE.

(Usually given immediately on the opening of the chapter.)

Companions, the Masonic system exhibits a stupendous and beautiful fabric founded on universal piety, unfolding its gates to receive without prejudice or discrimination the worthy professors of every description of genuine religion: concentrating as it were into one body their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions. This system originated in the earliest of ages and among the wisest of men. But it is to be lamented, that the suggestions of some weak minds among our own fraternity, that the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile*—its doctrines ineffi-

ing in the whole prayer; not a word that relates to a thing as connected with that thing. Your God must breathe fire with a vengeance to kindle the stars with it! Like Moloch, his belly must be the real hell.

R. C.

* And Dr. Hemming, or any other Royal Arch Mason, as ignorantly asserts that they are not futile. At present, the masonic institution is so far futile as to be void of all meaning or purpose, other than that of a congregation of fools for silly play. If any of you do know the beautiful allegories of ancient wisdom, it is

cient. To this assertion, indeed, they give, by their own misconduct, a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries.

Companions, I need not tell you, that nature alone can implant the seeds of wisdom; but Masonry will teach and enable us to cultivate the soil and to foster and strengthen the plant in its growth. Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our order, and to hold forth a moral whereby we may see the power and greatness of the all-wise disposer of events.

The Royal Arch Degree gives us an ample discussion, by which we are shown, by the sad experience of the once favourite people of God, a lesson, how to conduct ourselves in every situation of our existence; and that when fortune, affluence, sickness or adversity attend us, we ought never to lose sight of the source from whence it came, always remembering, that he who gave can also take away. Such is the intent of the Lecture now before us, and such is the intention of Masonry in general: having in itself this grand moral, which ought to be cultivated by every man among us:—*to do unto others as we would wish to be done by*:—and it is the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, as companions, study that virtue, so as to hand down to posterity a name unspotted by vice and worthy of imitation.

Z. Companion Ezra, you will read the minutes of the last chapter. This being done. Z. asks if any one has any thing to propose for the good of the chapter. If not, and if there be no new candidate, the following Lecture or Catechism commences, which I shall introduce here, and subsequently describe the form of initiation in its further particulars.

Catechism.

Q. Companion, what are you.

A. A companion of the most excellent Royal Arch Chapter.

Q. How shall we know you to be such.

A. By the grand arch sign.

Q. Give me the grand arch sign. *Gives it.* Where did you learn that.

A. In a regular chapter.

Q. Who were present.

A. Companion Zerubbabel, the prince of the people; Haggai the Prophet; and Jeshua the High Priest; with the rest of the companions, men chosen for virtue and moral rectitude, the better

criminal to conceal such knowledge. But I flatter myself that I have given proof that there is no such knowledge among masons.

R. C.

to enable them to superintend the carrying on of the works of the second temple.

Q. How gained you admittance.

A. Having been initiated in the first degree of Masonry, served my time duly and truly as an entered apprentice, passed the degree of a fellow-craft, raised to the sublime degree of Master Mason, and by, being in possession of the Past Master's word, which none but Past Masters know.

Q. Do you recollect the word.

A. I do.

Q. Give it to me.

A. Giblum (or Chibbelum).

Q. What does that word denote.

A. An excellent master or a master of sciences.

Q. When admitted, how were you received.

A. On my both knees to receive the benefit of a prayer, the better to remind me that sincerity and truth should accompany all my undertakings through life.

Q. What was then demanded of you.

A. If I were a servant of God.

Q. Your rep'y.

A. That I was, for I serve and worship him.

Q. What was then said to you.

A. I was then told to arise and follow my leader; for that one whose faith is well founded has no need to fear danger.

Q. After you arose, what was then said to you.

A. I was desired to be attentive to a portion of scripture, which was then read to me, after which I was brought to light.

Q. When brought to light, what was presented to you.

A. The image of the B. B.* and the Serpent. I was also entrusted with the pass-word.

Q. How gained you admittance into the first vail.

A. By the benefit of the pass-word.

Q. Have you got that pass-word.

A. I have.

Q. Give it to me.

A. I am that I am.

Q. How gained you admittance into the second vail.

A. By the benefit of a pass-word.

Q. Have you got that pass-word.

A. I have.

Q. Give it to me.

A. Japhet, Shem, Noah.

Q. On entering the second vail, how were you disposed of.

A. I was desired to be attentive to a portion of scripture and was taught the signs of the second vail.

* *Brazen Bull*, I presume; but all these initials shall be filled up by a key.

R. C.

Q. Have you got those signs.

A. I have.

Q. Where you shewn any thing particular in the second vale.

A. I was shewn an imitation of the table of shew-bread, the burning incense and the candlestick with seven branches.

Q. Were you entrusted with any thing there.

A. The pass words.

Q. Give them to me.

A. Eleazer, Aaron, Moses.

Q. Did those pass words gain you admission into the third vale.

A. They did.

Q. On entering the third vale, what was said to you.

A. I was desired to be attentive to a portion of scripture.

Q. Were you shewn any thing particular.

A. I was shewn the ark of the covenant.

Q. What did that ark contain.

A. The tables of stone, golden pot of Manna, and the imitation of Aaron's rod that budded.

Q. Were you entrusted with a sign.

A. I was.

Q. How were you disposed of.

A. I was desired to withdraw and to prepare for further information.

Q. After you were properly prepared, how were you admitted.

A. By giving five distinct reports.

Q. What was then said to you.

A. Who comes there.

Q. Your answer.

A. Three sojourners, who wish to offer their services to the Sanhedrim sitting in council.

Q. What was then said to you.

A. I was desired to wait while the Scribes acquainted the High Chiefs, and I should have an answer.

Q. What was the answer.

A. Enter in the name of the Most High.

Q. After you were admitted, what was then said to you.

A. I was addressed by the High Chief as follows: Sojourners, what is your request.

Q. What was your answer.

A. We first beg leave, Most Excellent, to sojourn among you; having heard that you are about to rebuild the second temple of the Lord. We beg your acceptance of our best services, in promoting that glorious work.

Q. In what labour do you wish to engage.

* Brethren Bull, I presume; but all these initials shall be filled up by R. C. a key.

A. We deem, the lowest situation in the Lord's House an honour; therefore, we only beg employment.

Q. Your humility bespeaks your merit, and we doubt not but you are qualified for some superior office. Those at present being full, and as you prepared with tools for the purpose, we, for the present, shall appoint you to go and prepare for the foundation of the second temple. But let me lay this injunction upon you, that, should you meet with any thing belonging to the first temple, you will communicate no part thereof to any one, until you have faithfully made your report to the Sanhedrim here sitting in chapter. Go and may the God of Abraham, Isaac, and Jacob, be with you and prosper you.

(The reader must here suppose that these sojourners retire, begin to work, make a discovery of a concealed arch, and return to report to the Sanhedrim. Masonry in its form and ceremony, is child's-play. Children should be taught it, if men cannot be otherwise shamed out of it.)

Q. Sojourners, we are informed that you have made a discovery.

A. We have, most excellent; for, being at our work early this morning, our companion brake up the ground with his pick-axe, and we, judging from the sound thereof, that it was hollow, called upon our companion with his shovel to clear away the loose earth and discovered the perfect crown of an arch. Not being able to make our way into it, another companion removed the key stone, which excited our curiosity to know what it contained; but being afraid of danger, and other unknown circumstances, we cast lots which should first go down, which lot, most excellent, fell upon me. We also agreed upon proper security against danger. I was then let down with a cable-tow round my waist and another at each hand. Having arrived at the bottom without impediment, I gave the signal for my freedom, and in searching the arch found this scroll. From the want of light, I could not discern its contents; for the sun had but just come to the portico of the eastern door and darting its beams parallel to the plane of the horizon, I could not discover what it contained. I, therefore, gave the agreed signal and was drawn up. Arriving at the light, we found that it contained a part of the holy law. We have, as in duty bound, thus come to make our report.

Q. The discovery which you have made is of the greatest import; therefore, lest any stranger should go unobserved, you will shew the arch to our companion Nehemiah, that a further discovery may be made.

(Here another retirement is supposed, in which a discovery is made of the *grand word*, by removing a second and a third key-stone of other arches, and which forms the subject of a second report.)

Q. We are informed, that you have made another discovery. A.

A. Most excellent, we have; for, on recommencing our labour in the place where we first commenced, we found a second crown of an arch and with difficulty removed the key-stone. We descended the arch and found nothing of any consequence. But judging, from the sound thereof, that, it was hollow beneath, our curiosity was excited for a further search. We discovered a key-stone of a third arch. On removing it, the sun, having now gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangle some characters which are beyond our comprehension; therefore, we have, as in duty bound, made our second report.

Q. Pray sojourners, give us that which you have found and explain their characters.

A. That, most excellent, we should be glad to do; but must confess our ignorance like wise men. We should deem it too great a presumption in us to attempt it.

Q. We greatly commend your conduct and should be glad to know who you are.

A. We are of your own kindred and people, sprung from your tribes and branches and from the same original stock, equally with you descendants of our forefathers Abraham, Isaac and Jacob. But we have been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from the true masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the almighty, being displeased denounced his judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared that the fruitfulness of the lord should be spoiled, their city, become desolate and an abomination, and that they should feel the weight of his wrath for seventy years. This actually began to be fulfilled in the fourth year of the reign of Jehoiakin—A. L. 3398.

Q. Our knowledge of the facts and the candour with which you have related them, leave no doubt of your sincerity; but we beg to be informed who were your immediate ancestors.

A. We are not of the lineage of that race of traitors who fell away during the seige and went over to the enemy, when liberty and kindred had most need of their assistance; nor of the lower class of the people left behind by Nebuzaradan, the chief Nebuchadnezzar's officers, to cultivate the vineyards and for other servile purposes; but the offspring of those princes and nobles carried into captivity with Zedekiah. The seventy years of captivity being expired and the anger of the Lord appeased, he hath stirred up the heart of Cyrus king of Persia and Babylon, who hath issued his proclamation, saying:—"Who is there of the lord's people, his God be with him and let him go up to Jerusalem

which is in Judea and build him a house to the Lord God of Israel; for he is the only true and living God." We, therefore, have taken the advantage of this proclamation and have returned for that purpose.

Q. Royal sojourners, how have you been employed during your captivity in Babylon.

A. In masonry, most excellent.

Q. What do you mean by Masonry.

A. That grand and universal science which includes all others; but more especially that which teaches the knowledge of ourselves and the duties incumbent on us as men and Masons.

Q. This, sojourners, is worthy of the offspring of your noble ancestors and it shall be our care to reward you. Go and prepare to receive those honours due to your zeal and perseverance.

I cannot do you justice as a Royal Arch Mason, this week, my Royal Duke, in one letter, so I must break and resume the subject. The fault, if any body's, is my own or Mrs. Wright's that pink of female sufferers (I may say the males too: and they must not be angry) for warring against profitable superstition, political religion and religious wickedness. After having been the patient of the whole routine of nervous disorders, and of almost every other disorder, in a state of complication, she has come out of a dreadful state with the loss of sight in her left eye, but with a better prospect of permanent health than she has long enjoyed. She has taken the first opportunity to come to see me since her liberation from Cold Bath Fields' Prison, and has so delighted me with the detail of the particulars of her share of the campaign since 1821, that, for ten days, I have neglected every thing to listen to her.

With all her sufferings, her spirits are not broken; but she is as firm as ever, and would enter my shop again with pleasure and alacrity, if there were a renewal of prosecutions. I will give you her address, it is 10, Gibson Street, near the Coburg Theatre, and if you will give her a call, she will verify in person all that I have said of her. I look upon her as by far the most interesting woman in the country, and one who has done more public good than any other one: done it too in the face of sufferings such as but few women would face. She is but a little delicate woman, and what I truly call her—*all spirit and no matter*; though this is a figurative refutation of my theory of Materialism.

RICHARD CARLILE.

JUSTICE *versus* RELIGION.

Now, Friend Beauchamp, your case is my stimulus to write a dialogue, that has been long thought of, as important to all those who come into Courts of Law with too much sense to bring ought of superstition with them. By religion, I shall suppose Mr. Heath, or his counsel perhaps Adolphus, examining you, who, injured in the person of your child by a Christian ruffian, are seeking the award of law and justice upon the criminal. I shall suppose your case thoroughly proved, as to the assault upon your infant son, and that the only reason why Mr. Heath does not plead guilty to the charge of assault, is, because, that, you, the father of the infant, are not of the same religion, or do not go to the same chapel, with himself. I fear, that I shall not be in time for your particular case; but the subject cannot fail to be useful, in application to all cases of the kind. Wherever I come in contact with men who require me to say that I am a Christian, I have resolved to be a Christian, and that without hypocrisy, deceit or mental reservation: which you shall now see:—we must suppose JUSTICE, at the witness's bar of a Court of Law, under examinations by RELIGION, or a *religious lawyer*, like Adolphus, or that more dirty hypocrite, Charles Phillips, whose "Celestine and St. Aubert" I shall certainly print for him, when I can remove all idea of doing the thing for profit.

DIALOGUE.

Religion.—Pray, Mr. Justice, of what religion are you?

Justice.—To give you a proper answer, you must define to me what you mean by the word *religion*.

R.—Define to you what I mean by the word *religion*!

Is it possible, that a man can be living in this religious country, under such a very religious government, where even our soldiers carry the Bible as a charm to the operation of their bayonets and ball cartridges, and not know what the word *religion* means?

J.—I have a meaning for the word *religion*; but, unless I understand that it corresponds with your definition, it is impossible, that I can give a clear and intelligible answer to your question.

R.—Well, then, Sir, know, that, by religion, I mean a

worship of God, in the general sense of the word ; but, by the Christian Religion, a worship of three persons in one God : and to be more minute.

J.—No pray stay ; not to involve ourselves with too much of your definition at a time, I would observe, that I have a very clear idea, from my experience of the manners of mankind, what the word *worship* means ; but I must now crave your definition of the word *God*, before I can understand your idea of religion.

R.—Definition of the word *God* ! Was any thing ever before spoken one half so blasphemous ? Did ever Carlile, that prince of blasphemers, did his master, Satan himself, ever equal this ? Pray, your worship, (turning to the Chairman, does not this man deserve commitment from the court ? *(a doubtful nod.)*

J.—This tirade might be something towards a definition of your idea of religion, as the assault upon my infant son was a definition, on his sabbath day, of the religion of Mr. Heath, on whom I ask the execution of justice ; but, that you and I may not misunderstand each other and draw wrong inferences from ill defined premises, I must press a definition of your meaning of the word *God*.

R.—Abominable ! I cannot outrage the feelings of the court by such an unprecedented attempt.

J. Now, Sir, you perceive, that I have changed positions with you, and have shewn you the impropriety of putting improper questions to a person in my situation. I know well, that you cannot give me a definition of your idea of the word *God* ; but until you can do so, there is an obstacle to my giving you a definition of your idea of the word *religion*. My answer can only follow your explanation. I shrink not from any answer required of me, if you will but put your question in intelligible words.

R.—Pray, your worship, (*turning to the Chairman*) will it not do, if I assert the doctrine of the godhead to be a mystery ? *(A nod of disapprobation.)*

J.—No, no, that will not do ; because, then, your religion is mysterious and cannot have a clear definition to have a clear answer, suited to the evidence required in a court of law.

R.—(*scratching his head and adjusting his wig with both hands, in a solus observes* : *What times are come upon us now ! Is this occupation also gone ?*) We will take another point, Mr. Justice, are you a Christian ?

J.—Perceiving men of the most oppositely asserted sentiments to call themselves Christians, I must also ask your definition of the terms which constitute a Christian.

R.—*In a thought*:—"God damn this fellow for a bore.") As all Christians must rest upon the Gospels, as they are found in the New Testament, I demand, if you believe in those Gospels?

J.—Not in both points of a contradiction.

R.—(*Muttering to himself*:—"Curse this fellow") But do you believe in the general outline of the history of those Gospels?

J.—Does your question apply to the allegorical or to the literal sense of that history?

R.—Confound your evasions.

J.—Nay, Sir, mine are not evasions. I wish to to understand you so clearly, as not to evade a particle of any question which you can put to me.

R.—Will you condescend to change positions and take upon yourself to define what you distinguish by the allegorical and the literal sense of the history of the Gospels?

J.—Well, as we can get no definitions from you, and as we cannot proceed without them, I will assist you through the dilemma.

If you ask me, whether I believe that the statements of the Gospels, as to things said and done at a time and place, are literally founded in truth, my answer is, that I have no corroborating evidence of the facts in any other books; but, as I have the most convincing negative evidence, in other books, that such things were not so said and done at such a time and place, and as I know that fables and allegories can be and have been written, I demur to the question of being a Christian on that ground. Still, as I believe, that the Gospels of the New Testament are correct allegorical pieces of history, relating to the character of mankind at all times, in the persecution of the Logos or Reason, and the continued Resurrection and Ascension of that Logos or Reason over that persecution, I am a Christian in the very best sense of the word, in the only well founded sense of the word.

R.—Well, what do you say to a future state of rewards and punishments?

J.—Here, again, I must have a definition; for, taking your question as it now stands, I can only answer, that, I believe,

from experience, that rewards and punishments will be the same hereafter as they now are and always have been.

R.—Well, but do you believe that there is an immortal principle in mankind subject to a future state of rewards and punishments?

J.—Again, there is an obscurity in your question. Do you mean one individual man or the successive aggregate of mankind?

R.—Take one, take yourself for an instance. Are you conscious of a future state of rewards and punishments?

J.—Not as an identity, not in the character in which I now stand before this court, not in any character which I have exhibited from my birth to my present age as an identity, nor in any age or character to come during my life; but I am conscious of continued existence as a part of the aggregate of matter.

R.—Then, you do not believe that you have an immortal soul or spirit, which is to be nursed in heaven or punished in hell, according to your actions in this life?

J.—Here we must come to definitions again about *soul*, *spirit*, *heaven* and *hell*, as my experience has not yet taught me to understand the definition or meaning or application of those words.

R.—No, no, no, for God's sake, let us have no more definitions. You may go down. I will ask you no more questions.

If I can reach the author, or even an admirer of the dialogue of "Tremaine or the Man of Refinement; I would have it observed how easy it is in framing such a dialogue, to make all the conclusions meet the writer's wishes. These fictitious dialogues do not constitute free discussion; though they may be very instructive, as I think mine above is, and as I think that between Tremaine and Evelyn to be; but that instruction is no proof that they are conclusive of their subject.

RICHARD CARLILE.

W. W. R. to R. C.

HEALTH.

IN reply to your question about the Triple Tau, I will begin by translating for you a passage of Court de Gébelin (*Monde Primitif*. Tom. 4. p 496). " . . . The *Dove* was therefore, throughout all antiquity, the symbol of the fecundated Principle, which constitutes so considerable a portion of Nature; while the *Cross* or the *Thau Pallisé*, denoted the fecundating Principle. One was the Moon, the other the Sun, Isis and Osiris. These Symbols became marks of honour, of dignity, of belief. The Egyptian Priests carried the Cross; the Assyrians adorned their standards with a Dove. Similar Symbols existed in the West; they still exist there, and in splendour: the women append them to their necklaces, and many orders are honoured with them." (This was one of the principal passages that induced me to put down Court de Gébelin among the Anti-Superstitionists; but I have since scratched him out, as not having spoken clearly enough.) Again, in Tom. 8. p. 370, C. de G., in explaining the cards used in the *Jeu de Tarots*, which he affirms to be an Egyptian game, says, with regard to the personage called the Father, [he is holding the Sceptre in his hand;] As to the Sceptre surmounted by a triple cross, it is a perfectly Egyptian monument. It is seen on the Table of Isis*. It refers to the Triple Phallus which was carried about at the famous festival of the Pamyliæ, when the people rejoiced at the discovery of Osiris, and where it was the symbol of the regeneration of Plants and of the whole of Nature." We know that the Phallus entered into many of the religious ceremonies of the ancients. The Egyptian Women carried in procession images with enormous privities, which were moved by strings (vid. Herodot. B. 2. ch. 48. et conf. Lucian. de Syr. D. ch. 16.) Thus also St. Augustin, (quoted by C. de G. Tom. 4. p. 376.) says, that, at Lavinium (in Italy) the symbols of fecundation were publicly crowned by the most respectable and virtuous of the women. But perhaps you will think, that C. de G. is one of those writers, who will unfortunately now and then distort a fact in order to suit a theory; I will therefore support his authority by that of Jablonski, who, after quoting Plutarch (de Isid. ch. 36) about the Triple Phallus carried about at the Pamyliæ, also refers to the Isiac Table, and particularly to the triple Crux Ansata which is represented at the top of the spear which the new born child Harpocrates holds in both his hands.

* But I think I have read somewhere that the Isiac table is a forgery.
No. 12. Vol. XII.

"I have already* remarked" says Jablonski "that, according to the observation of the learned La Croze, this *Crux Ansata*, so often observed on Egyptian Monuments, is nothing but the Phallus, or a somewhat obscure image of the Penis." As to the Phallus being Triple, Plutarch himself says, in the passage above referred to, that it is merely a certain number put for an uncertain, as the Poets say "thrice happy"; or that perhaps it may allude to the three first bodies, earth, air, and fire, which were created by the humid principle. And then for the Tau, I look to the plates at the end of the 3d. Vol. of C. de G., who considers that the primitive form of this letter was a cross; for, in Chinese, denotes "perfection" or "ten". In the Hebrew Medals, and in the Phenician Alphabet used in Spain, it is thus, or, while in the Etruscan, Ethiopic, and Coptic, it remained thus or . Montfaucon, in his *Palæographia Græca*, gives specimens of the crucial form of the Tau. (vid. the Plates at pages 122 and 312). At pp. 133, 134, he quotes Origen, who says, that a certain Jewish Christian declared, that in the Old Alphabet, the Tau bore the form of the cross. "This," says Montfaucon, I have explained in my edition of the *Hexapla*." Jerome says the same thing, when commenting on the same passage as occasioned the above mentioned remark of Origen. It is the 9th ch. Ezekiel, and the 4th verse, a passage which Tertullian (adv. Marcion. B. 3 ch. 22. p. 173, and conf. adv. Judæos ch. 11. p. 322.) quotes thus: "Put the mark Thau upon the foreheads of the men." "For, (Tertullian immediately subjoins) the Greek letter Tau, our T, has the very form of the cross, which he (the prophet) foretold would be upon our foreheads, in that true and Catholic Jerusalem, in which, &c. &c." Sir W. Drummond, in his "*Origenes*" lately published, has, I believe, noticed this passage of Tertullian, and also the famous one of Barnabas, cap. 9. (ch. 8. v. 13. Hone's Edit.) on which Cotelerius has written a very useful and instructive note†. (Patr. Apost. not. p. 20). I think then, that the identity, or at any rate the close similarity, between the Tau, the Cross, and the Phallus, is pretty tolerably proved. I might indeed add, that as the Tau indicated the active Principle, so the cognate letter Teth might indicate the Passive Principle. If C. de Gêbelin be right in his quotations (Tom. 1. p. 106, 120.) the letter of Toth was triangular, and so to a certain degree was the Teth of the Samaritans; and Eustathius says, that the Greek Comic Writers used the word Delta (a triangle) to express the pudendum muliebre (vid. Scapul. Lex.), perhaps as being the

* B. 2. ch 7. sect 8. where he considers the Phallus as much the same as the Lingam, or the Indian representation of the privities of the two sexes.

† Beside a host of Christian writers he quotes Lucian, in whose "*Judgment of the Vowels*" the letter Sigma pleads, that the letter Tau be crucified, as having, by its form, instructed Tyrants how to form crosses.

gate of Life (vid. C. de G. Tom. 9. p. 258). Perhaps also the cross was adopted to express the Phallus, because* the intersection of the Equator and Ecliptic, at the sign of the celestial Lamb, was the point from whence physical generation, (and perhaps also moral regeneration), might be said to be derived. Martianus Capella (B. 8. p. 284. edit. Grot.) says, that the Deltoton or Delta,† rises with the sign Aries; and sets with it, being placed above its head, says Hyginus (B. 3. ch. 18.), perhaps to indicate one of the gates of the Sun (vid. Isidor. quoted by Dup. Tom. 2. p. 2. p. 206) though Macrobius, &c, place the gates at Cancer and Capricornus. It is probably to some one of these celestial gates, or doors, that St. John alludes (Revel ch. 4. v. 1). But to return. Jablonski seems to consider the Phallic festival of the Pamyliā as the origin of the Christian festival of "good tidings" celebrated now on the 21st of March by the Copts. The Pamyliā were on the 25th of the month Phamenoth, and, on the new moon of that month, the Ancient Egyptians celebrated "the entrance of Osiris into the Moon" (or Isis). "This says Plutarch (de Isid. ch. 43.) is the beginning of the spring The Moon is impregnated by the Sun." Nine Months after, at the winter Solstice Harpocrates is born. It is no wonder, therefore, that Dupuis (Tom. 1. p. 409) compares the Pamyliā, a word which in Coptic according to Jablonski (B. 5. ch. 7. sect 5.) means "annunciation" to the Annunciation of the B. V. M., which is marked in our calenders on the 25th of March, four days after the Vernal Equinox, and nine months before the birth of Christ. I should suspect (though I have no authority for saying so) that most Phallic ceremonies took place about the beginning of spring. Lucian mentions that in the Propylæa of the Temple of Hierapolis (which, in other respects, though certainly *not* in this, reminds one of the temple of Jerusalem) there stood two Phalli each three hundred orgyies † high, a height so prodigious, that Guetius would

* This, is Dupuis' Idea. vid. Origine de tous les Cultes. Tom. 3. P. 2. p. 327, where there is given a latin translation of the famous passage of Socrates (Hist. Eccl. B. 5. ch. 17. p. 689, related in almost the same words by Sozomen H. E. B. 7. ch. 15.) from which it appears that there was in the Temple of Serapis a cross (which could, I think, have been nothing else than a large crux ansata) which the Egyptians said meant in hieroglyphics "life to come." Dr. Young mentions, if I recollect right, that the crux ansata denotes "life," though I think he adds, that he forgot any ancient had mentioned this circumstance. I may remark, that the idea of life is easily connected with that which gives life. A French reader would understand what I mean.

† Perhaps this is the triangular window of the Sun. vid. Beaus Manich. Tom. 2. p. 514.

‡ An orgyia was the space from the extremity of one middle finger to the other, and arms being extended. It was equal to more than six English feet.

recommend us to read "thirty" instead of three hundred. A priest used to clamber up one of these enormous Phalli twice a year, and prayed there for the people during seven days. The wooden image of a man was placed in or on* the Phalli erected to Bacchus (Lucian. de Syr. D. ch. 28). This reminds me of Roman Catholic Crosses, though the posture of the man was probably different. Be it however observed, that I do not wish to give an obscene origin to the objects of Christian worship. It is true the Heathens accused the Christians of shocking impurities, which some of the Catholics (at least Eusebius) granted might be true of the Hereticks, (vid. Lard. vol. 1. p. 452. Gibb. vol. 2. p. 397) and of which Tertullian may perhaps seem to accuse the Catholics, when himself a Heretick (de Jejun. adv. Psych. ch. 17. p. 423). This same Tertullian also observes, that the "simulachrum membri virilis" was found in the sanctuaries of the Valentinians, (adv. Valentin. ch. 1. where the commentator Junius reads "Viralis," and would explain it of the pudendum of a woman). But still I think that the immediate origin of the Christian Cross, is the astronomical one which I have given above, and which alone seems capable of explaining the strange expressions of the fathers, such as that of Firmicus (de E. P. R. p. 54) "the wood of the cross sustains the machine of heaven, strengthens the foundations of earth, (and) draws up to life the men who are fastened to it." The last part of this phrase immediately reminds one of the Zodiac (or "the wheel of the signs" as the Hebrews called it) by which the soul is restored to heaven. (Vid. Clem. Alex. Strom. 5. p. 711. edit. Potter., et Beausobr. Manich. Tom. 2. p. 500, &c. where that most learned and candid author fully enters upon the subject of the generation produced by the Zodiac, &c.) My letter has gradually assumed almost the form of an essay; however, luckily for your patience, I have nothing more to say, and indeed you may perhaps observe, I have now only been amplifying one or two short phrases of my Theological Dialogues. (See particularly Republ. Vol. 10. No. 5. p. 138.) I am not surprised that the Triple Tau should enter into the ceremonies of the Free Masons, because I think Thomas Paine was right in maintaining, that Freemasonry was a relick of Druidism. I am indeed ignorant whether the Druids in any way venerated the Phallus, though probably many of their ideas were oriental, as their respect for the Branch of Mistletoe, which seems to be founded on the same idea as the Branch mentioned by Zechariah, &c. Cæsar (de B. Gallic. B. 6. ch. 4.) says, that Druidism passed from Britain into Gaul. I should conjecture that the Phœnicians took it into Britain, having themselves received it from the Egyptians or Indians. But, after all, Freema-

* The original is obscure EN TOICI ΦΑΛΛΟΙCΙ . . . KATI-ZOYCI.

sonry may as well have proceeded from the Eleusinian mysteries, in which it is probable that the Phallus, and perhaps also the Ktëis, was venerated (vid. Dup. (Traité des Mystères.) Vol. 4. p. 403. et note. 8vo. Edt.) At all events the great object of Masonic veneration is the Sun, whom Plato considered as the visible Demiourgos (workman or perhaps Architect) of the universe (vid. Procl. in Plat. Tim. q^d. by Dup. Tom. 3. P. 1. p. 115.) Now it is evident that the warmth of the Sun is the principle of animal life, at any rate as regards insects, and such inferior animals. Hence the idea of invigoration might have been gradually extended, and the emblem of the active principle in larger animals might justly be attributed to the Sun. The Egyptians had special reason to attend to this property of the Sun, because the heat produces a multitude of small animals, in the mud left by their river, in which Pomponius Mela says (de situ orbis B. 1. ch. 9. p. 12) that half-formed animals are to be seen. Hence the Egyptians represented their Pan, Osiris, and Horus, with extended penes (vid. Jabl. Panth. Æg. Vol. 1. p. 287). Hence also the obscene representations of the Solar God ΙΑΩ made by Egyptian Demi Christians (vid. Beausobr, Manich. Tom. 2. p. 59.) because, to use the expression of Eusebius and Macrobius, the Sun is said to inseminate Nature. And perhaps, indeed, the Mercurius ENTETAMENOC so often observed on medals, &c. (vid. Curper, Harpocrat. p. 89,) may, I think, be only the Winged Horus, mentioned by Suidas (Jabl. p. 209); for I can by no means agree with Macrobius (Saturn. B. 1. ch. 19.) that Mercury is the same as the Sun, although Mercury (vid. Justin, M. Apol. 2. p. 67.) was the internunciary Logos of God, as the Sun (vid. Macrob. S. Scip. B. 1. ch. 17) was the Mind of Universe. You see I have quite strayed from the subject, and, as I am at the end of the second sheet, I must now wish you farewell.

Sat. 3d. Sept. 1825.

R. C. to W. W. R.

The contents of the returned eight pages are, in my judgment, much too good to be lost; therefore, with your permission I will print them.

The manner in which you hit the christian cross is admirable; and the idea of the Christian Ladies wearing an emblem of their favourite animal member, pendant to their necks, or cerrebella (nearly) is superlatively sublime!

Mackey has sent me a paper upon the Taus, which I sent off to London to be printed, the day before I received yours. He is

far wide of your definition, making it an emblem of the, or a real Nilometre. An instrument for, or the mode of, measuring the height of the water at the annual overflowing of the Nile. I see nothing but invention in his paper; still upon the principle of free and fair inquiry and discussion, I print. You have evidently invented nothing, scarcely left any thing to conjecture; therefore lucious as is the paper, relative to the common ideas of sexual intercourse, it is to me novel, will be so to most of my readers, and the authorities leave no ground for either prudery or affectation to make complaint.

I think we may lay it down as demonstrated, that the sun is the first cause of all religion, the one god and the parent of all the gods. But there is a point in mythology, important to be explained—the *origin and history of the worship of the serpent*. It appears to me to have been the second step in mythology, the immediate and first offspring of sun-worship, the first principle of the Promethean (or theusian) Logoean (another new word, very likely corrupt) and Christian systems of worship. The Mosaic worship of the serpent is truly construed by the Christians as a type of Christ. They are often right in their typifications without knowing the ground of their correctness. And the end of Christianity will be not Unitarianism, that is sheer nonsense; not Freethinking Christianity, as an obscure sect entitles itself, for they are as ignorant, and as corrupt, and as superstitious, as any class of christians, from the primitives to the various sects of the present day; but a genuine sect of Christians, who will trace Christianity correctly through all its mythological ramifications to its fountain the sun. I should not hesitate a moment to take any official oath to defend the Christian Religion, or to assert myself a Christian, where established forms and customs called for that assertion: and all this without the least mental reservation. We are, certainly, enlightened Christians, we have the very esoteric knowledge of the Christian Religion. The mass of the persons called Christians are ignorant exoterics, who are deluded and corrupted with perverted types. We are good and faithful Christians, we do not, like the Egyptian Priests, conceal our esoteric and correct doctrines. we do not hide our light under a bushel, we do not bury our talents: but we are honestly solicitous to initiate all man and woman-kind into our esoteric and genuine Christian doctrines. we would joyfully recover the lost sheep, who, instead of the hundredth of the flock, are the ninety-nine.

The Greek and Latin Churches, through ignorance, by the force of tradition, imitation and practice, have been, and are closely connected, in ceremonies, with the true mythological Christianity. They exhibit the outward though misunderstood signs of the genuine esoteric christian doctrines, and the Established Church of England will be wise to improve upon its predecessors, by following our instructions our demonstrations.

REFLECTIONS ON HORSEBACK,

BY REGULATOR.

No 8.

I FEEL an unwillingness to enter upon the field of speculation; yet there are points sometimes so abstruse and at the same time so important, as to induce enterprize. Having oftentimes thought, that the different organs of the brain perform different intellectual functions, I am led to consider, that, on this principle, we may account for, why a particular passion of the mind, acting long and constantly, will prove more dangerous, and more liable to produce insanity, than a variety of strong passions acting with equal force. If I keep my right arm constantly in action, it will be sooner exhausted than if the same sum of action is divided between both arms and both legs. Great loss or great pecuniary gain will act powerfully upon those organs accustomed to be acted upon by money impressions; and the action being so extensive, as to affect the organization of the parts, they no longer act according to their accustomed modes, as is the case with the foot during an attack of the gout in the great toe or ancle. Besides the gout will sometimes be translated from the great toe, to the brain, and produce insensibility; and the loss of money acting on the brain will cause an attack of the gout in the great toe. Great joy produces an agreeable sensation; yet, excessive joy destroys the organization of the brain as certainly as excessive grief. When the organ of the brain, accustomed to judge of money matters, is excited to a degree incompatible with its structure, its structure is necessarily changed; and when its structure is changed, its action must be changed; and when its action is changed, then will be a recurrence of new ideas; and, if so much altered as to be incompatible with the present order of things and former habits, insanity is the consequence. Progressive disease, as well as accidents, to the head, produces a change of ideas. Ideas depend upon the organization of the brain; and whether they are correct or incorrect, depends upon its structure. The combination of ideas necessary in an argument must depend upon a chain of action in the difficult organs. There must be a mutual sympathy or reciprocity of operation among parts; but if some have become diseased or have a disordered function, there

is necessarily no longer that consent of parts required to maintain an argument. The head is confused, or the ideas heterogenous. Hence, the disjointed conversation of the lunatic. You may talk on many subjects to a lunatic, and he will discourse rationally; but if you touch a certain point, or mention a particular subject, you discover the mental alienation. This amounts to nothing more than our not treading upon the painful toe, while we are trampling upon the others without corns. It is this that makes superficial observers often times suppose, that some persons are unnecessarily confined. There is a lameness of mind as well as of body, and insanity is nothing more than the lameness of some organ of the brain. I do not think that there is any thing like Craniology in my conjectures. Gall and Spurzheim profess to tell the faculties by the hills and valleys of the skull.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 5, 1825.

THE whole history of mankind is a history of physical conquests; and this is one proof, that there is no superhuman intelligence to regulate their actions. To talk of a God of Battles, is to talk of a monster; and yet this is a very common phrase with priests and with religious fighting men. The last report of the Naval and Military Bible Society abounds with such phrases, issuing from the mouths of professed fighting men. Your gallant brother, the "Hero of Helder," whom I really believe to be no hypocrite, has been all but persecuted into an order, as Commander in Chief of the Army, that every soldier shall be furnished with a Bible, to increase the weight of his knapsack, as a constant part of his warlike accoutrements! so that, I presume, that when you next make war upon the French, Dutch, or Spaniards, your soldiers are to go with the Bible in one hand and the bayonet and musket in the other. Or is this Bible to be pushed down the throats of we who are its opponents, by and bye, at the point of a bayonet, or sent into us, by the Holy Ghost, as a cloven fiery tongue, in the shape of covers for ball cartridges? A religious soldiery

ever were and ever will be the most cruel and detestable of all armed ruffians and assassins; because they have another spur beside their shilling a day, to fight upon. The ignorant and furious Christians begin to cry out for this religious soldiery; for, from the Bible, they learn nothing but war. They have it in history and in prophecy, in miracle and in mystery, throughout the sacred volume."

All the monarchies throughout Europe, Asia and Africa, to say the best for the best of them, are but refined relics of rapine and conquest. There is not a moral government in those three quarters of the globe. The grand object of the moral politician should be, and is beginning to be, to proceed in improving mankind by moral conquests. This is what *infidelity* means; this is what *blasphemy* means; this is what *modern sedition* means. I declare, that I have no object beyond this moral improvement of mankind, making self the centre of the circle, or, to be more explicit, studying to make that happiness and improvement begin with self.

This moral power, that is to accomplish these moral conquests, is the pivot of my thoughts; and you would be so much the more a happy man, if you were to follow my advice and my plan. I am thoroughly happy under the longest imprisonment, by the sentence of a court, that is recorded in the annals of this country, and this too for the crime of using this moral power against your physical power!

I am, Sir,

Your prisoner,

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 14th, 1825.

It is an old and correct maxim; that proffered advice is never welcome, and, as some apology for my intrusions, I have to say, that I should not write, if I could not print. Instruction is good to all, through whatever medium it may come: and there are still those so badly educated as to think, that letters addressed to a king must be of more importance than

the same instruction addressed to a labouring man ; though, I confess, that I have no such notion ; but hold the labouring man to be greater, in every point of national welfare, than the king. There are two classes of what may be termed good writers, they who write to give instruction, and they who write to yield nothing but amusement. The first can alone be considered *politically useful* ; the last can only thrive among an ignorant and vacantly minded people. They who read for instruction find but little pleasure in that which is written for amusement. And they, on the other hand, who read for amusement, find but little pleasure in that which is written for instruction. As the desire for knowledge increases, novels and all mere illusive writings will lose their market : and well too ; for there is not a more insipid and vapid class of beings in existence than they who are to be enchanted with the present state of novel writing. They have no solid knowledge on any point, and they are amused with such writings from their want of knowledge, from the absence of a desire for improvement in knowledge that can be applied to advance their condition and happiness in life.

My conclusion is to be a piece of that unwelcome advice, that, as far as you can, you should encourage those writings which are written for instruction, in the spirit of free and fair discussion, before, or to the exclusion of those which are written for mere momentary amusement.

I am, Sir, Your prisoner,
RICHARD CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

WORTHY CITIZEN, Bolton, September 4th, 1825.
If you think the following letter, worthy of insertion in your valuable publication, you will much oblige

Your sincere admirer,
JOHN CAMERON.

TO THE REVEREND GEORGE HARRIS, UNITARIAN PARSON, BOLTON.

SIR, Bolton, December 20th, 1824.
In the course of your *Lecture* last evening, you boldly and

ostentatiously asserted, that "all nature proved the existence of a God." Now, Sir, if I were to put the question to you, as to what you mean by the word *God*, what kind of answer would you give me? Perhaps, you would tell me, as I have been often told, that God is a spirit. It unfortunately happens, that I am as ignorant of the word *spirit*, as I am of the word *God*. It would only be a shifting of me from one difficulty to another as great. You assert, that God is infinite. The materialist can demonstrate that matter is infinite or that nothing can be so. Now, Sir, your's is only assertion, while that of the Materialist is *demonstration*; one of the two must be wrong; because *two infinities cannot exist*. Let us suppose, for the sake of an argument, that the Materialist is wrong, in his demonstration of the Infinity of matter. We all know that matter *does* exist, and this very existence of matter at once proves, that your God is not infinite; for this obvious reason, two bodies cannot occupy one part of space, at one and the same time. To come more closely to the point. If Christianity, or any other kind of Theism, be the result of *knowledge*; it must evidently follow, that Atheism is the result of *ignorance*. This being the case, how does it happen, that the wise and learned Christian or Theist does not instruct the foolish and ignorant Atheist. Knowledge is a property that can be communicated from one individual to another, and that individual who communicates his knowledge to his fellow man, loses nothing of that knowledge of which he was previously possessed. If you, Mr. Harris, have any knowledge of a God, or of a Son of God, be so *kind* as to communicate your knowledge of them to me, and I will instantly give up my present opinions; but if you cannot *do* this, or will not *do* this, I must still remain ignorant of a *God*, or of a *Son of God*, and die an Atheist from *necessity*.

Your Lecture for next Sunday evening is to be on the evidences of the Christian Religion. Now, Sir, bear in mind, that there is a *negative* put on the existence of Jesus Christ, and the whole story declared to be without foundation. If you cannot prove the *affirmative*, and that too, from contemporary historical writers, that such a person as Jesus did *exist*, the whole of your other evidences, will not weigh a feather in the scale, except with those persons, that are determined to be the *dupes* of their own *credulity*. I will admit for the sake of another argument, that you can prove Jesus to have existed. After this admission, what mode or plan will you take to prove that he ascended into

heaven? It is not from the New Testament that you will be able to *prove this*; for no one individual, who is said to have seen it, makes the least mention of such a circumstance. If these persons, who are said to have written the life of Jesus, and who are likewise said to have been eye-witnesses of his assension; if they are entirely silent on the subject; I would ask, where, in the name of common sense, are we to get our information? Surely it cannot be from those persons, who, are *confessedly* said not to have seen it. If you can remove all or any of these difficulties, you will receive the hearty thanks of

Your's &c.

JOHN CAMERON.

TO MR. CARLILE.

I went to hear Mr. Harris deliver his Lecture for the purpose of taking Notes of any particular evidences he might adduce in favour of Christianity; but I will leave you to judge, how I was both chagrined and disappointed, when I heard him announce from the pulpit, that the Lecture was to be on the evidences of the establishment of Christianity, and that only! Surely, Mr. Harris must have been aware, that it could require no other proof that Christianity had been established, than the fact, that he was well paid for preaching it.

I have long wished to take an active part in the expulsion from this country of that *Hydra-headed Monster*, yclept Christianity. If I be not mistaken in my calculations, I shall be able to commence my *career* on the first of January 1826. I think I see you smile and say to yourself: well, what does this fellow mean by the word *career*? If you will have a little patience, I will tell you. I find, by consulting my Lexicography, that, amongst a variety of other significations, it signifies *a course of action*: Well, the *course of action* that I mean to pursue is, to commence dealing in "BLASPHEMY" and to expose your publications for open sale in every market town in Lancashire, or any part of England, that I can conveniently reach.

Your's in civic esteem,

JOHN CAMERON.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR, Norwich September 11, 1825.

A FEW readers of the Republican (of the working class) beg your acceptance of £1. 10s. Od., as a tribute of their respect for the exertions you have made, and are still making in the cause of Civil and Religious Liberty.

Your sincere friend,

On behalf of the Subscribers,

ROBERT GREEN.

TO MR. ROBERT GREEN, NORWICH.

SIR,

Dorchester Goal, September 19, 1825.

I THANK you and your fellow subscribers for this mark of your approbation of my conduct. The question of tithes or no tithes, of Church Property, or no Church Property, is to them vastly important; and all the sects, if they can agree in nothing else, should agree in dispersing that which is mischievously called the property of the church establishment of England and Ireland. This property is now the only source of open persecution. They who share in holding it, or in wishing to hold a share, will persecute all who seek to break it up for the benefit of the widows and orphans who are involved as the creditors of what is falsely called the national debt. I see that Mr. Cobbett has been calling your attention to a once famous priory of Norwich, "which gave, every year, to the poor and the stranger, who fed at their table, the beer of eight hundred quarters of malt and the bread of a thousand quarters of wheat." Mr. Cobbett is a man who has never been able to reason himself out of deep rooted prejudices, and, consequently, his reasonings and arguments are shallow and rarely useful to the working class of people. Delightful, he seems to say, to see so many persons supported by charity from a religious establishment! But is there a man among you, who cannot see, that it would be more delightful to have none among us to need this charitable or religious feeding? How came all this property, this means of feeding so many to be invested in this priory? How, but in having first robbed those who pro-

duced it? If the bulk of the people are to be first plundered of their produce and then fed on charity, where is the difference between taking the pittance doled back from the hand of a monk or priest, or from that of My Lord or Lady's steward, butler or footman? Such allusions as these to times gone by, a mere shewing that our fathers fed better than we can feed, do us no good; let Mr. Cobbett shew a reason why any kind of church or religious establishment should be supported by your labour; let him shew a reason why the famous priory of Norwich should have been preserved, or why it was at first well founded; let him shew a reason why the labouring man should not enjoy the whole as well as the nine tenths of his produce. Let him go deeper than the Catholic Religion and shew that any kind of religion be good. Let him shew that even Deism is not an idolatry which wisdom proscribes and which can be dispensed with to an advantage.

Mr. Cobbett deals in delusion whenever he touches upon religion or general politics: all his reformation, when the mass of the people are in question, means but a substitution of one for another kind of delusion; and thus it is, that, within one year, we find him the immeasurable eulogist and opponent of the same individual, whether it be a Burdett, a Hunt, or an O'Connel. He fancies himself honest and sensible at all points; but every one but himself can see, that he is the creature of delusions and illusions; that, in politics and religion, he searches nothing to the bottom, and is always arguing laboriously upon a bad foundation. I confine his wisdom to agriculture, and his honesty, visible honesty, to his assaults upon paper money.

Respectfully,

RICHARD CARLILE.

"BEWARE OF BAD HOUSES."

TO RICHARD CARLILE DORCHESTER GAOL.

ESTEEMED FRIEND.

London 16th day 9th month.

HAVING, for the last three months, kept a most attentive eye upon all the London popular periodicals, for an elucidation of a very singular phenomenon, which both thee and

thy cotemporaries have been entirely silent about, I have made bold, as I have been fortunate enough to come at something like a certainty of the affair, by enquiring in the neighbourhood where it took place, to narrate to thee the important fact, which fell under my observation and raised my curiosity to so high a pitch. I could scarcely credit, that my optics communicated with truth to my reasoning faculties the object of my astonishment and just admiration. The priest would say:—"and thy being disappointed adds another proof of what little reliance can be placed on all sublunary objects." I am sorry to have to inform thee, that the news was too good to be true; but from all I can gather, the affair turns out to be this:—

Some one, (doubless of the evangelic fraternity) about three months ago, employed a poor little fellow to stand at the corner of a court in High Street, Saint Giles' (which leads into the most notorious part of that neighbourhood for houses of ill fame,) in advertising Armour and to hold upon his shoulder a board with a paper stuck upon it, on which was printed in three inch capitals:

"BEWARE OF BAD HOUSES."

Now, people who have been brought up to commerce, take every pains to make public articles which they have to dispose of, and even go to great expence in advertising them: witness the daily puffs about "Blacking" and the "incomparable oil of Macassar." Not so with the *gentle* Desdemonas of Saint Giles'; they view their interests in a different light. This was an insult which their *honour* could not brook, and, without more ado, armed themselves with tongs, pokers, fire shovels, or any thing which came first to hand and issued out of their boosing kens, armed at all points like the famous Moor of Moor-hall when he went forth to slay the Dragon of Wantley, and placed themselves in such terrific attitudes, that they drove the poor centinel entirely from his post. He like the Spanish assassin, took refuge in the portal of Saint Giles' Church, and that too on a Sunday, at the time of *divine* service. In that situation he was standing, when he met my wondering eye. I inwardly congratulated his virtuous employer, not knowing that the sentinel had forsaken his original post; but since I have arrived at the truth of the matter, I suspect that employer to be one of those *divines* spoken of by Burns, who, he says,

"Steal through a winnock fra a whore
But maks the rake that takes the door."

Poor Pat, the sentinel, I believe he was an Irishman, (by flying to one of his patron saints for protection) with true characteristic *sangfroid* was determined to make out his day some where, and, therefore, stood, not with his shoes off, although upon consecrated ground, in the identical situation which I have described. There was a curious contrast between the rough son of Erin up to the neck in advertising Armour denouncing all "Bad Houses" and the wandering flights of some cunning statuary, who has pourtrayed, over the gateway, the "day of resurrection," in such frightful characters, that the church-going fanatic must fancy he hears the dry bones of his ancestors rattling in the air.

Thou mayest, e'er this, be sure, that nothing is further from my heart than to decry the *venerable* old lady whom I have once admired; yet, upon seeing Pat in the situation described, and his armour telling us to "*beware of Bad Houses*," I really fancied, that one of the members of mother-church had revolted against her corrupt body. From the effects which thou hast felt of thy holy misgivings of this abortion of the *bona roba* of Babylon, thou, perhaps, wilt think with Ephraim Smooth, that Pat had not far mistaken his situation.

If thou thinkest it expedient, thou mayest insert this in thy Republican, which I hope will assist to set at rest the minds of hundreds, who have been much surprised at the singularity of the phenomenon.

That a Pat may shortly be placed at the entrance of every church in similar Armour, and that he like Cerebus, may never be found napping at his post, is the sincere wish of thine assured friend.

EPHRAIM SMOOTH.

SUBSCRIPTION.

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| A Friend to Truth for Mrs. Wright | 0 | 5 | 0 |
| Do. for Mr. Carlile | 0 | 5 | 0 |
| Do. For Campion and Co. | 0 | 10 | 0 |
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